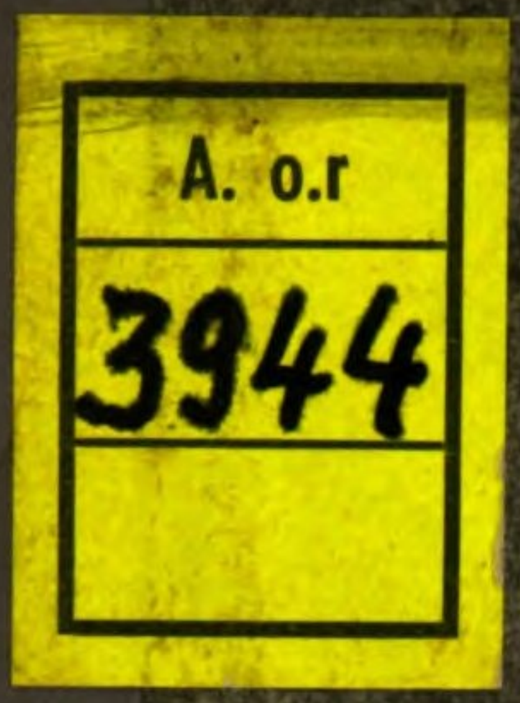
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H. Mutlow Sculp.

SIR ROBT. SHIRLEY,

from a Picture at Petworth.

Published & Sold by H. Mutlow, Engraver, 13. Russell Court Covent Garden March 31st 1812.

PERSIAN RECREATIONS,

OR

ORIENTAL STORIES,

WITH

NOTES.

TO WHICH IS PREFIXED

SOME ACCOUNT OF TWO AMBASSADORS FROM IRAN TO JAMES THE FIRST AND GEORGE THE THIRD.

BY

PHILOXENUS SECUNDUS.

London

PRINTED BY S. ROUSSEAU, WOOD STREET, SPA FIELDS;

AND SOLD BY

MUTLOW, RUSSELL COURT, COVENT GARDEN.

1812.

PERSIAN RECREATIONS;

OR

ORIENTAL STORIES.

BIBLIOTHECA
REGIA
MONACENSIS.

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EXPLANATION OF THE PLATE.

SIR ROBERT SHIRLEY, whose head is prefixed to this book, was the youngeſt ſon of Sir Thomas Shirley, of Suſſex. Sir Robert had ſerved againſt the Turks, having been introduced to the Sophi of Perſia by Anthony his elder brother, the great traveller, and married a relation of the Royal Family, whom he brought with him on his Embaſſy to the Court of London. Sir Robert ſignalized himſelf by affecting to wear the Perſian dreſs in England upon all occaſions, and offended the Ambaſſador that followed him, who refuſed to acknowledge his credentials. King James deteſting quarrels, and

ever averſe to deciſion, ſent them both back to their maſter, with Sir Dormer Cotton, and they all three were loſt in their paſſage.

N. B. Granger makes Sir Anthony the Ambaſſador to James, and Sir William Muſgrave, in Bromley, ſays Sir Robert died in the Tower, 1656, but they are both wrong.

IN-

INTRODUCTION.

THE moſt ancient appellation of Perſia is Iran, from Iran ben Siamek, the name of Houſheng, ſon of Siamek, ſecond king of Perſia of the firſt race, called alſo the dynaſty of the Piſhdadians.

The Kingdom of Perſia is all that country contained between the Euphrates and the Tigris, the Jihon, the Indus, the Caſpian and Indian Seas; where are the provinces of Perſia Proper, the Irak Agemi, or ancient Par-

thia, the Shirvan, the Adherbijan, that is, Media, and Khoraſan, comprehending Bactria, and Hircania. All theſe provinces, taken together, bear the name of Iran. In the Hebrew Scriptures, Perſia is called by the letters Pe Reſh Samech, or Pers, Peres, or Paras; and by the Arabians, Fars; and Elam, the ſon of Shem, the father of it. An Epitome of its Dynaſties has been publiſhed by Sir William Ouſeley, who is gone to Perſia in ſearch of materials for his Opus Magnum, or larger work. This country ſhone out with great ſplendor in the time of Cyrus, who extended his do-

dominions over Aſia, from Indus to the Ægean Sea, and held Babylon, and all that the Medes had Weſtward to the river Halys, in ſubjection, and annexed to it the kingdom of Lydia beyond that river. This empire, to which Cambyſes added Egypt, laſted till Alexander came, at whoſe death Seleucus Nicator got the Eaſtern provinces, and his ſucceſſors loſt them to the Parthians, under whoſe dominions Perſia had its particular kings. The Perſians nevertheleſs were in a ſtate of dependance till the third century, when one took the name of Artaxerxes, and ſhook off the yoke of Parthia from his

countrymen for the ſpace of four hundred years, until the invaſion of the Arabs under the Khalifs, who ſucceeded Mohammed.

The name of Cyrus is derived from Khoor, the Sun, with the Greek termination, or from Khoorſheed, the Sun, by the omiſſion of the laſt two letters. In Ferduſi a worſhipper of the Sun is called Khoorprieſt. The fable of Cyrus's origin, from Hekalebe, in Abarbanel, and Κυνὸς, in Heſychius, aroſe probably from the name of his mother, who might have been a Kalebite, (ſee 1 Kings xxv. 31.) as ſhe was a Jeweſs; and then, as a wolf,

or

or Lupa, the wife of Fauſtulus, ſuckled Romulus, ſo might Cyrus have been nurſed by the female of a dog, which Kalebe ſignifies. We learn from Herodotus, that the Perſians were called Cephenes by the Greeks, and by themſelves, and their neighbours Artæi, lib. vii. and in the firſt book Arteatæ, whence they got the prefix of Art, or Ard, in the names of Cai Ardeſhir, Artaxerxes Longimanus of the Tabari, who was the Ahaſuerus of the Bible, in the ſecond dynaſty of the Caianian Kings, and of Ardavan, the ſon of Palaſhan in the third. The paſſage of Herodotus in Clio admits of

another

another interpretation, firſt given it by Stephens in a marginal note, p. 24 of his Latin verſion. "Theſe are the tribes, or nations, from whence all the reſt." Then the hiſtorian enumerates them, Arteatai, Perſæ, Paſargadæ, &c. &c. That the Perſians called themſelves Artæi, and Arteatæ, before they took the name of Perſæ appears from the ſeventh book, where it is ſaid, that Perſeus having married Andromeda, the daughter of Cepheus, ſhe bore him a ſon, Perſes, whoſe name the Cephenes adopted, in conſequence of Cepheus's deceaſe without iſſue male. Now it ſo happens, that the

word

word Arteatai has two meanings, Arteatæ, a people, or ἀρτέαται, the third perſon plural preterit paſſive, in the Ionic dialect, of the verb To be dependent, or to hang from; and Stephens has put in the margin to ſhew this did not eſcape him, "Sunt autem hæc, à quibus alii omnes dependent." Now if you admit this verſion, you begin with the Perſæ, and contradict Herodotus, who ſays they were called Arteatai before they were called Perſæ, and make Herodian and Stephanus Byzantinus, who repeat the ſame, to have committed a groſs blunder. Notwithſtanding this the French tranſlator of

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Herodotus, is ſo clear that Arteatai is a verb, and not a people, and that M. L'Abbé Geinoz firſt made the diſcovery, that he ventures to invite thoſe who differ from him to read his notes, vol. i. p. 307. and vol. v. p. 313. Be the fact as it may, he ought not to have attributed to one countryman what was due, by priority of right, to another, and one to whom it could be eaſily ſhewn he had numberleſs obligations, and muſt have been acquainted with. But this, I am ſorry to ſay, is very often the caſe.

—Sic

— — — — — Sic maximi
Poſt fata ſemper negliguntur prin-
cipes.

Before the time of Cyrus there is no mention in Moſes, Kings, Iſaiah, or Jeremiah, of Perſians, but of the Cutheans and Elamites in their ſtead. The writers coeval with Cyrus, Daniel, Ezekiel, &c. &c. ſpeak always of Perſia and its inhabitants, for Cyrus had made them all horſemen from five years old and upwards; and Paras is a horſeman, and one who ſpurs his horſe, and, as we ſay,

— " comes pricking o'er the plain ;"

and

and hence Paras is Perſia, becauſe the whole country was mounted; but in Arabic, which has no پ (p) Faras, and though applied generally to the whole kingdom, denotes the country bounded by Carmania to the Eaſt, by Khuſiſtan to the Weſt, by the Perſian Sea to the South, and the Deſert of Naubendijan, which divides it from Khoraſſan, to the North. As Perſes came from the Eaſt, ſo did the horſe Pegaſus, which, in the language of Kutha and Elam, means a bridled horſe, ſuch as he is repreſented on a coin of the Locri in Locride, figured by Pellerin. See Michaelis, in his

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PREFACE.

PERSIAN RECREATIONS, or the title the Author has given to this tract, comprize ſix different deſcriptions of wit and pleaſantry; the Leteefet, the Zereefet, the Nekelet, the Pend, the Nukté, and the Wakooa. The firſt is a joke; the ſecond, a good thing, or bon mot; the third, a tale; the fourth, an admonition; the fifth, a quaint conceit, or nice diſtinction; the ſixth, an extraordinary event *.

* See a Sermon on Wit, by If. Barrow, from Epheſ. v. 4.

The inhabitants of Iran, it ſhould ſeem, reſemble the French in the days of Gallic civilization, more than any other nation of Europe; and for this we have the authority of the earlieſt and lateſt travellers through Perſia; for from that country we have ſeen as yet but two Ambaſſadors, and both equally zealous in defence of their ſovereign. The hiſtory of each is long and circumſtantial, and will beſt ſuit the fore ground of my picture.

— — — Longa eſt injuria, longæ
Ambages, ſed ſumma ſequar faſtigia rerum.
Virg. Æn. i. 342.

THE

THE PERSIAN EMBASSIES OF 1612 AND 1810.

Ἀλλ' ἔρπε καὶ φύλασσε πρῶτα μὲν νόμον
Τὸ μὴ πιθυμεῖν, πομπὸς ὤν, πέρισσα
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Go then, but let your chief care be to keep the law, which enjoins you to have no desire, as an Ambassador, to exceed your orders.

Sophocl. Trachin. v. 616.

IN James the First's reign this country saw two Persian Ambassadors at once, contending with blows for pre-

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"About the middle of February, 1612, the Merchants of the Eaſt Indian Company (having ſignified to his majeſty, that a ſhip, long held for loſt, and then arrived at Portſmouth, had brought in her an Ambaſſador from the king of Perſia) obtained his Majeſty's coach, with the Earl of Warwick, the Maſter of the Ceremonies, and other gentlemen the king's ſervants in it, for his reception at Kingſton, and tranſport to London.

"Theſe Merchants (with an affected honour, beyond that done to the other

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ſing to them, uſed to ſign above in the front of his letters, but that when he employed a ſtranger to any foreign Prince, his ſignature was uſually affixed on the back ſide of his letters, that before their opening, they might ſhew who ſent them. To this the Ambaſſador replied with ſcornful looks only; we all with little or no reſpects to him departed, and conducting Sir Robert Sherley to his lodging, accompanied the Earl of Cleaveland inſtantly to Court, where finding the Duke of Buckingham in the preſence chamber, (the King being even then come forth to dinner,) his Lordſhip acquainted his Majeſty with our adventure, and I received preſent order to let Sir Lewes Lewkner know, that he ſhould inſtant-

ly

ly repair to the new come Perſian Am-
baſſador, and tell him, that his audi-
ence for that afternoon was thought
fit to be ſuſpended, and remitted to
another day, that his Majeſty might be
particularly informed of the cauſes of
the diſagreement and diſorder happen-
ed. The greateſt blot and fault of this
adoe, was caſt upon Sir Robert Sherley,
for his default in his reſolution, not to
return with blows (or words at leaſt)
the affront done him; which had he
done, would have confirmed the truth
of his repreſentative quality, and not
given ſubject (from ſuch weakneſs and
want of ſpirit diſcovered by him) to
the merchants to diſpute, as they con-
fidently did, and to his own friends
to defend the ſoundneſs of his com-
miſſion;

miſſion; yet at length he writing to his Majeſty, and beſeeching him to ſend him into Perſia with his two letters tied about his neck for trial whether they were true or falſe, the world began to have aconce it of his unjuſt ſufferance; and the King, to charge it home to the merchants, with his command and eſpecial pleaſure, ſignified to them, that he ſhould be ſent along in their fleet, then ready to part for the Eaſt Indies, and be by them landed in Perſia, there to make his purgation, which they, though unwillingly, aſſented to, and preſſing for the other Ambaſſador's audience, he had it, after eight or ten days' delay, aſſigned and given him the ſixth of March, fetched to it by the Earl of Warwick, &c. Entering the

Ban-

Banqueting Houſe, where his Majeſty ſtood under the ſtate to receive him, without one look or geſture of reſpect, till coming cloſe to the King's perſon, he clapped his letters to his eyes, one after the other, kiſſed them, and preſented them to the hand of his Majeſty, but not ſo much as bowing his body at their delivery, only having finiſhed his little ceremony, he, in his retreat, after ſome twenty paces made with his back to the King, turned about, and waving his hand on each ſide imperiouſly, as commanding a proſpect, hindered by the multitude that preſſed in between his ſight and the king's, he made a kind of ſtooping reverence, ſo a ſecond, and a third, and departed. When underſtanding that

the

the Queen was gone abroad, whom he meant to visit, he employed the time awhile in a walk with all his coaches about St. James's Park, and returning, saw her Majesty.

"The next day I brought the other Ambassador, Sir Robert Sherley, to a private audience of his Majesty in his withdrawing chamber. After many contestations between the merchants and the Ambassador Sherley, whether he were to be defrayed by them, as the King required, or by the King, since his Majesty had intimated his resolution that he should be transported to Persia in the fleet that was to pass for the East Indies at the beginning of May, and in them also the other Ambassador, that time being come of their departure

parture, they both arrived too late at the place of their embarking (the Downs) for performance of that voyage in that ſeaſon, the fleet, that could no longer ſtay for them, being already gone, though Sir Robert Sherley had gotten the ſtart of the other, and imbarked in a pinnace of the fleet, together with Sir Dormer Cotton, employed by his Majeſty at the ſame time Ambaſſador to the King of Perſia, both for truth whether Sherley were or not an *impoſtor*, and alſo to fix a trade there, (which the other Ambaſſadors came to negociate,) ſo as they were all forced to return to London, and there attend the opportunity of departure in March, ten moneths after; when beginning their voyage, (the two differing

Ambaſſadors in ſeveral ſhips,) they all three died in the way, and with them the quarrell and enquirie after it."

Mirza Abulhassan *, (father of beauty,) was ſent hither by his maſter the King of Perſia, Futtih Ulee Shah, ci-devant Sofee, Ajem Shahee, Padſha-hee Iran and Teheran †, to negociate

* Abulhaſſan was born at Shiraz in 1776. His father was Mohammed Ali, ſecretary to Nadir Shah, and condemned to be burnt alive with two Hindoos, then reſpited till the next day, and finally ſaved by the aſſaſſination of Nadir Shah in his tent. Mohammed Ali had told the Emperor that he did not object to be burnt, but to his companions, who were not even Mohammedans. Abulhaſſan himſelf had a narrow eſcape of being beheaded, and would have been the victim of the axe, but was ſaved by the interceſſion of Mirza Reza Kouli. Morier, pp. 220, 221, and elſewhere.

† Teheran is the preſent capital of Perſia.

with the King of England and the Eaſt India Company, on the 25th of November, 1809. Three coaches brought him and his ſuite to town from Plymouth, to Mr. Malcolm's houſe in Mansfield Street. He was received by Mr. Percival and the other miniſters, and Lord Wellesley appointed Sir Gore Ouſeley to attend him as companion and interpreter. Lord R——— waited upon him, and various others were preſented to him, and the whole town ſeemed to take a particular intereſt in his miſſion, ſuch as had rarely, if ever, been before witneſſed on the arrival even of a meſſenger of peace. In addreſſing him ſome called him Excellency, upon which he aſked what that meant, and it was explained to him as Alee Jah,

or Exalted in Dignity. The Perſians in their titular inſtructions to their Ambaſſadors uſe different appellations, of which the firſt is Elchee or Ilchee, Ruſool, Meruſool, Vakeel or Wakeel, Kaur Guzaur, Ambaſſador, Envoy of Negociation, or Agent for Buſineſs. Abulhaſſan ſoon found himſelf at home in Mansfield Street, and began to underſtand what was ſaid without his interpreter, by learning to write from left to right with copies given him in Engliſh, ſuch as,—You are welcome, Sir. The coach is ready:—and ſentences of this ſort, which he traced faithfully in a bold ſcholar-like hand.

In learning Engliſh he had an opportunity of acquiring German, had he choſen it, ſince his maſter in the lan-

guage

guage department was a Hanoverian by birth, who underſtood a little Perſian. Books of various ſorts were laid upon the table for his uſe, that had any reference to Perſian and Engliſh literature, ſuch as Gladwin's Moonſhee, and others lately publiſhed in this country, for the purpoſe of facilitating the ſtudy of the Perſian and Engliſh, were preſented to him by the authors, for which he returned his beſt thanks through Sir Gore Ouſeley.

At his firſt coming, he was much engaged after twelve o'clock in ſeeing every thing worthy of notice in town, and the environs, at the India Houſe and the Britiſh Muſeum, the Tower, the Docks, the Abbey, and St. Paul's; the Libraries, the Picture Galleries, the Exhibitions; and in the evening, the

Playhouſes, the Opera, and the Aſſemblies at all the firſt houſes, where he was ſometimes too much annoyed by the inſatiate admiration, fixed ſtare, and intenſe regard of the Britiſh ladies, who looked with their hearts in their eyes.

——— Nequeunt expleri corda tuendo
Nigrantes oculos, voltum, corvinaque menta.

But this was not his only grievance: he was ſo much offended at a Greek, who preſumed to wear the Eaſtern habit, and dreſs of his country, as a private unaccredited individual of Smyrna, that he declined accepting invitations where he found the Greek was to be of the party. The Greek was a ſofter man, leſs fierce, and more to the taſte of all ranks and ages,

ages, from *la jolie Annette de quinze ans*, to *la belle Comtesse de cinquante.*

The Ambaſſador was a fine handſome dark man, and, whether on foot or on horſeback, appeared to great advantage. He rode well, walked faſt, and talked loud *, and inceſſantly. His conſtant amuſement in the Park was in throwing the Gereedo, or Kana, a ſort of wooden lance, or haſta pura, which he darted at his attendant, who rode on a little way before him; but his law was ſoon exhauſted, and he muſt have been hit, but being uſed to the game, he turns round on his horſe,

* His pronunciation of Khoraſan and Iran ſhowed the Perſian. Khoraſun and Irun; but in Tartary, and all over the Moghol's empire, it is Khoraſaun and Iraun.

and catches the ſpear, or diverts its courſe, and brings it again to his maſter, or leaves it to be picked up by ſome other attendant. Unfortunately one of the Perſians not very adroit in the ſervice, in the abſence of the man that uſually attended the Ambaſſador on horſeback, received the Gereedo on his cheek, that laid it completely open, for which he was called a lazy awkward dog, that did not know how to get out of the way. The Ambaſſador aims at his men's caps, which he often ſucceeds in knocking off without touching their heads. Caligula could ſhoot an arrow clean through the intervals of a boy's fingers, who held his hand up for the purpoſe. The Mogul Princes and Rajahs amuſe themſelves with this

this ſpecies of diverſion, and throw the ~~miſſile~~ reed with great dexterity *.

Abulhaſſan was indefatigable on horſeback, and rode eighteen hundred miles, from Shiraz to the place where he embarked. The Perſians were of

* We owe to the introduction of Chivalry in this country, beſides Tournaments, the exerciſe of the Gereedo, and the Kana, which the trained bands of young warriors darted at the dereet, or ring, and threw them at one another. The cuſtom was brought intn Spain by the Arabians, and celebrated in the Romanzes at the Fieſtas de las Canas, which the gallant Moors gave in honour of the ladies. Here was the Mantenédor or the Cavalier that challenged every body, and the great prize was his miſtreſs's picture, placed in the centre of the field, and encircled with vanquiſhed knights. The terms for a violator, and a tilter, or thrower of the ſpear, Caitiff and Knight are both Arabic; Khattaf, a raviſher; Nickht, a knight. Bildulgerid in Numidia is the country of palms, of the branches of which the Gereedo is made.

old

old fond of horſemanſhip, and have been ſo from the days of Cyrus till now, who had great contempt, Xenophon tells us, for a man that he ſaw on foot, whom the day before he had preſented with a horſe *.

On the Perſian's arrival in this country he was alarmed at the delay which unavoidably took place in his preſentation at Court, for he was ordered by his maſter to go thither, and deliver his credentials within four days, and it was nearly fourteen before he went, upon which he expreſſed ſtrong apprehenſions of his ſharing the fate of

* The ancient Perſians valued themſelves on riding, ſhooting, and ſpeaking the truth. Morier tells us they ſtill excell in Iran in riding, and ſhooting with a long bow.

his

his brothers at his return, who for a much ſlighter offence had been decapitated. Means, however, were found to quiet him; but when in his way to St. James's he was huzzaed, and heard the lion's roar in the vocal majeſty of the people, he was overcome with fear, and miſtook the voice of greeting for the ſound of a tumult, of which he was to be the victim. It appears alſo from the tears he ſhed at the opera, on ſeeing Tremazzani torn from his children in Sidagero, that he was tender hearted; and again tears began to flow, when he enjoyed the fine and pleaſing ſight of eight thouſand children under the dome of St. Paul's, hymning their Maker. The ambaſſador ſhewed a great fondneſs for children,

dren, by walking and talking with them in Portland Place, and Portman Square, where one, archer and older than the reſt, on his ſhewing ſigns of diſguſt and grimace at the ladies advanced in life, cried, "Ah, Sir, but you like Lady ——— and ſhe is not young."

The firſt woman the Ambaſſador beheld on his arrival in London was Mr. Morier's mother, who came to ſee her ſon as ſoon as ſhe knew where he was, upon which Mr. Morier apologized to his Excellency for ſuffering any woman to come into his Excellency's houſe without his permiſſion, but it is, he ſaid, my mother; upon which the Ambaſſador replied, with much feeling and affection, in Perſian, "Thy

mother

mother is my mother; let her come."
The next female he ſaw to converſe with was an acquaintance at Shiraz, who had lodged in the ſame ſtreet with him, a Perſian lady married to an Engliſh officer in India. She was living at Kenſington, when his Excellency was told there was a countrywoman of his not far from him, upon which he ſaid, "Where, where? I muſt ſee her." There is ſomething very ſingular in this rencontre, that the ſecond female he met in London ſhould be one he had been acquainted with in the ſame ſtreet where he had lived in Shiraz, at a diſtance ſo great of latitude, and longitude from the ſecond place of interview. He uſed to ſay of the Engliſh females, they

were

were all women, that he ſaw no Miſſes, no young Ladies. He was very gallant in his anſwers to queſtions put to him by ladies. Miſs ——— aſked him if he had been at St. Paul's. "St. Paul's—that's a church, ſaid he, I ſhould like to go there with you." This lady was a great favourite, and ſhe had ſomething oriental in the contour of her face. With Lady ——— who touched his beard, he was not pleaſed; and when an excuſe was made for her he ſaid, "I pity her Lord."

One of his reaſons, perhaps, for diſliking the Greek was, that he had no beard, "Intonſi tonſos odere." He was remarkably attentive to his company at his own houſe, where a very nu-

numerous and princely assembly was collected, and the heat being very great, he broke the windows with a lady's fan, who complained of it. He is said to have admired Mrs. ——— most of all the English ladies. This is rather fortunate, as Alee Bey, the Egyptian, said, a French lady, Madame de Boyne, née Dillon, was "la plus jolie enfant de l'Angleterre." The Ambassador considered himself as having the executive power over all his people, and ordered one of them to be beheaded for some gross offence he had committed. But he was soon told, that it would not be permitted in this country. It is not, however, the first instance of such an occurrence. Sully, in England, tried a man on his own au-

authority for murder, and condemned him to be hanged ; but Pantaleon, brother to the Portugueze Ambaſſador was hanged for killing a man.

The Ambaſſador was a great admirer of that domeſtic happineſs of which he ſaw many examples in this country, but could not contain his ſurprize at the conſtancy of the great in their attachment and fidelity to their wives, when they were no longer handſome. Could he have read our poets, he would have moſt readily aſſented to the lawleſs dictum of the "High Prieſt of all the Nine,"

"That one to one was curſedly confined."

When

When he was introduced to the Queen, he preſented her Majeſty with whatſoever was moſt curious and coſtly in his own country, in drugs, ſhawls, and carpets; for which the King and Queen made him ſuitable preſents when he came to take his laſt leave. His Excellency was ſuperbly entertained by His Royal Highneſs, the Prince of Wales, with whoſe princely manners he was much captivated. His Royal Highneſs ſeeing his illuſtrious gueſt admire a curious clock, of ingenious and ſingular conſtruction, at Carleton Houſe, he ordered it to be ſent to Mansfield Street, that the Ambaſſador might find it on his table at his return to his own houſe. The Ambaſſador, who expected no ſuch extra-

ordinary gallantry, ſent His Royal Highneſs half a pound of moſt unique and exquiſite tobacco, of which the Kings of Perſia make preſents. He drank wine at table with the Prince, becauſe his maſter had given him permiſſion to conform to the cuſtoms of the Engliſh upon great occaſions. The Opera was a ſource of great delight to the Perſian, and he appeared very often in his box; he admired the à plomb of Angiolini, and the Girdagird, or Pirouette of Veſtris. On ſeeing the Greek in Mrs. Thomas Hope's box, he aſked, What right has the Greek ſlave to be in that box.

The Greek that offended him ſo much is the ſon of a merchant at Smyrna, and came hither to ſee his

ſiſter, who is married to an Engliſh-man.

Abulhaſſan rode every day in the Park, and on Sundays walked in Kenſington Gardens. Low Sunday, the 29th of April, was a remarkably hot day, and as he walked very faſt, and talked inceſſantly, it was no eaſy matter to keep pace with him; he complained, however, of the heat, and ſaid, that it was much hotter than at Shiraz in the ſame ſeaſon, or Khuziſtan, between Babylonia, Media, and Perſia, where he had commanded. In the time of Herodotus, Suſa was the capital of Perſia; but it is well known, that the Perſian monarchs had more than one chief city. They reſided at Ecbatana in ſummer, and at Suſa and

Babylon in winter. At Ecbatana they enjoyed the breeze during the hot weather, but it would have been too cold in the winter, if we believe Della Valle, who ſays the ink froze where he was ſitting, at Hamadan. The word in Ezra, ch. vi. ver. 2. is Achmetha, where the roll or decree of Cyrus was found, for the building of the Houſe of God at Jeruſalem, after the return from Captivity. Achmetha has been formed from Khem, a ſummer-houſe in Perſian, and hemt, heat, by prefixing an Aleph, and adding tha, the Chaldee termination. Of Achmetha the Greeks made Ecbatana, and of the Syrian Ahmathan comes Hamadan.

The provinces of Perſia are full of curious remains of high antiquity, witneſs the late diſcovery of the defeat of Valerian by Sapores (Shahpour), in fine ſculpture, in a cave near the coaſt. See Morier. There is a coin of Ardeſhir, which, on the reverſe, has the name of Sapor, or Shapour, in alluſion, ſays Monſieur de Sacy, to the partition of the empire, between Ardeſhir, or Artaxerxes, and his ſon Shapour. See Memoires ſur diverſ. Antiquités de la Perſe, p. 195.

In converſation Abulhaſſan was inſtructive, and ſingular in his anſwers, and, on certain occaſions, gallant. He told the miniſter, who feared that he had not ſeen the ſun ſince his arrival, that he begged pardon, for he had

now the ſun of the country before him. When he was aſked if there were any poets in Perſia of equal renown with Jami, Sadi, Hafiz, Senai, or Shah Caſſem Anver; certainly, he ſaid; then why don't we hear of them? why don't their works reach us? where are they, and who are they? To all this he anſwered, that it was time enough to talk of them when they were dead. This was a good deal in the ſtyle of Francis the Firſt, who ſaid, Poets were to be fed, and not fattened, nor praiſed too much in their life-time; and chimes in with the acute remark of Horace,

—— extinctus amabitur idem;

and the aſſertion of Young,

Fame's

Fame's a reverſion of which men take place;
O late reverſion! at their own deceaſe.

Some lady aſked him, on a very cold day, if he were a worſhipper of fire: in your country, ſaid he. Another wiſhed to know if he believed in taliſmans; he ſaid the ladies were the only taliſmans he knew.

He learned to ſpeak and write Engliſh upon all common topics before he left this country; and ſhewed great diſpoſitions for attaining to a more perfect knowledge.

Of his progreſs in compoſition he has given us a ſpecimen, in a letter which he publiſhed in the Morning

Poſt, of the 29th of May, 1810. Many people have doubted if it were his; but this has been cleared up by his owning it. Many of thoſe that viſited him, who had been in the habit of ſpeaking Perſian in India, were at a loſs to underſtand him at the firſt interview, on account of his rapidity of utterance, and ſingularity of accent; which was probably provincial, and found in all languages that have dialects.

Before Abulhaſſan came to this country, the Moniteur told us, that he was not of an old family; forgetting, that in a revolutionized country the governors are all *novi homines*; and the objection might be retorted in the words of the Satiriſt,

" De

" De te fabula narretur."

Or a proverb of their own flung at their heads, which ſays, " Dans le pays des aveugles les rois ſont bornes,"

Abulhaſſan is ſaid never to have laughed, either becauſe it was not noble, or becauſe he had loſt his fore tooth, *dendani khendee*, or laughing tooth.

LETTER

LETTER

FROM THE PERSIAN ENVOY

MIRZA ABULHASSAN,

TO THE LORD OR GENTLEMAN, WITHOUT NAME, WHO LATELY WRITE LETTER TO HIM, AND ASK VERY MUCH TO GIVE ANSWER,

Sir, My Lord,

When you write to me, ſome time ago, to give my thought of what I ſee good and bad this country, that time I not ſpeak Engliſh very well—now I read I write much little better—now I give to you my think. In this country bad not too much, every

every thing very good—but ſuppoſe I not tell ſomething little bad, then you ſay I tell all flattery; therefore I tell moſt bad thing. I not like ſuch crowd in evening party every night. In cold weather not very good, now hot weather much too bad. I very much aſtoniſh every day, now much hot than before, evening parties much crowd than before. Pretty, beautiful ladies come ſweat, that not very good —I always afraid ſome old lady in great crowd come dead; that not very good, and ſpoil my happineſs. I think old ladies, after eighty-five years, not come to evening parties—that much better. Why for take ſo much trouble? Some other thing little bad. Very beauti-ful young lady, ſhe got ugly fellow

for

husband; that not very good, very shocking. I ask Sir Gore why for this; he says me, perhaps he very good man, not handsome no matter; perhaps he got too much money, perhaps he got title. I say I not like that, all very shocking. This all bad I know; now I say good. English people all very good people, all very happy, do what they like, say what they like, write in newspapers what they like. I love English very much, they very good, very civil to me. I tell my king English love Persian very much. English king best man in world. He love his people very good much. He speak very kind to me, I love him very much. Queen very best woman I ever saw; Prince of Wales

ſuch a fine, elegant, beautiful man. I not underſtand Engliſh enough proper to praiſe him; he is too great for my language; I reſpect him the ſame as my own king. I love him much better. His manner all the ſame as taliſman and charm. All the princes very fine men, very handſome, very ſweet words, very affable. I like all too much. I think the ladies and gentlemen this country moſt high rank, high honour, very rich, (except two or three,) moſt good, very kind to inferior peoples; this very good. I go ſee Chelſea—all old men ſit on graſs, in ſhade of fine tree—fine river run by —beautiful place, good coat, plenty to eat, every thing very good. Sir Gore he tell me King Charles and

King

King James.—I ſay Sir Gore, they not Muſulman, but I think God love them very much; I think God he love the King very well for keeping up that charity.—Then I ſee one ſmall regiment of children go to dinner. One ſmall boy he ſay thank to God, for eat, for drink, for cloathes,—other little boys they all anſwer Amen, Amen.—Then I cry a little, my heart too much pleaſed. This all very good for two things, One thing God very much pleaſe. Soldiers fight much better, becauſe ſee their good King take care of old wounded fathers, and little children. Then I go to Greenwich—ſuch fine ſight make me a little ſick for joy, all old men ſo happy, eat dinner ſo well, fine houſe, fine beds,

beds, all very good. This very good country, Engliſh ladies very handſome very beautifull. I travel great deal, I go Arabia, I go Calcutta, Hyderabad, Poonah, Bombay, Georgia, Armenia, Conſtantinople, Malta, Gibraltar, I ſee beſt Georgian, Circaſſian, Turkiſh, Greek ladies, but nothing not ſo beautiful as Engliſh ladies; all very clever, ſpeak French, ſpeak Italian, play muſick very well, ſing very good, very glad for me if Perſian ladies like them. But Engliſh ladies ſpeak ſuch ſweet words, I think tell a little ſtory, that not very good. One thing more I ſee, but I not underſtand that thing good or bad. Laſt Thurſday I ſee ſome fine carriages, fine horſes, thouſand people go to look that carriages. I

aſk

aſk why for, they ſay me, that Gentlemen on boxes they drive their own carriage, I ſay why for take ſo much trouble, They ſay me he drîve very well, that very good thing. It rain very hard, ſome Gentleman, ſome Lord he get very wet. I ſay why he not go inſide. They tell me good coachman not mind, get wet every day, will be much aſhamed if go inſide, that I not underſtand.

Sir, my good Lord, good night,

9, *Mansfield Street*,
May 19, 1810.

ABULHASSAN.

بسم الله الرحمن الرحيم

پیشرو

THE PREAMBLE.

A GENTLEMAN [1], in converſation with a man of wit [2], aſked [3] him which was beſt, to be merry or ſad. The wit replied [4], What a ſilly fool [5] you muſt be not to have read [6] of the Greek Philoſopher, who ſaid, "Every

foul that goes about the world laughing [7] prolongs [8] his life, but he that is always crying dies [9] before his time."

NOTES.

[1] خواجه

[2] صاحب را لطیفه a lord of wit.

[3] چرسید

[4] جواب داد

[5] اي قليل العقل و كشر احماقت Arabic. O of little ſenſe and much folly.

[6] نخانده

[7] خرم و خندان میرود —

[8] ممد حیات است

[9] مفرح ذات — The 8th and 9th Notes are a quotation from the Guliſtan of Sadi. The merry Greek Philoſopher was Democritus, and the crying

ing one Heraclitus. Of the former Juvenal ſays,

Si foret in terris rideret Democritus;

and Horace,

Perpetuo riſu pulmonem agitare ſolebat.

Timon in Diogenes Laertius admires the double meanings of the laughing Sage, ἀμφίνοον λεσχην, more than the whimperings of the Epheſian Philoſopher.

لطیفه

THE UNREASONABLE COMMAND.

THE Sultan's ſon was dying when the Phyſician came to him. The Sultan ſaid to the Phyſician, Heal [1] my ſon, or ſlay thyſelf. The Phyſician felt the patient's pulſe, and ſaid, The Prince, Sir, has breathed his laſt; and I am not the Lord Elihu [2], that I can put new life into him; nor the Lord Jeſus [3], that I can raiſe [4] the dead.

NOTES.

[1] علاج کردن یا مرک خودرا دادن

To

To cure, or kill himſelf. *Ilaj* is Arabic, *bee ilaj*, incurable.

[2] *Muhter Elihu.* See 1 Kings, ch. xvii. in the Hebrew and Arabic verſion, where Elijah is Elihu, and the ſixth chapter of the Koran. Abſolute monarchs ſometimes do their ſubjects the favour to permit them to be their own executioners. Kien Lung ordered his general and firſt miniſter, for having failed in extirpating the Miao-tſe, to kill himſelf. See Kien Lung's Poem, p. 28. 8vo 1810.

[3] مهتر عیسی Muhter Eſa.

[4] که مرده را زنده کنم

ظريفه

THE MONK WITH A RED BEARD.

The Derviſe [1] Jamee was ſitting in a corner, when ſeeing a pretty woman [2] go tripping [3] by, he approached her ſoftly, and whiſpered, Your cheek is like a tulip; you are no mortal [4]. The woman anſwered, Though my cheek were the cheek of an angel [5], it would not be equal to the fiery devotion of your beard [6].

NOTES.

[1] مولوي Maulavee. Arabic.

[2] در نظر ظريفان beautiful to behold. Arabic.

[3] بجلدي

[3] بجلدي. bejuldee, with a quick pace. Arabic.

[4] افريده نشود was not created.

O dea certe! Virgil.

[5] پري رخسار Fairy cheek.

[6] قنوت Praiſe God beard. *Kunut* piety. Arabic.

لطيفه

THE SENTENCE OF THE CADI.

A Beautiful woman came with her huſband [1] before the Cadi, and ſaid, I am young, and young as I am ſtill my huſband does not love me [2]. The huſband ſays, O Cadi, my wife does not

tell the truth [3]. The wife replies, What I say is true: he has constantly been in the habit of contradicting [4] me since our marriage, but from the time [5] that he borrowed my jewels whatever I say or do is right; but I well know this is not the case, and that it is he that does not speak the truth [6]. Upon this, the Judge, in order to settle the dispute, and remove all occasion of quarrel [8] in the future, ordered the husband to return [9] the jewels, and contradict his wife as he had ever been used to do.

NOTES.

شوہر خودرا [1]

من نمی پردازد [2] is not inclined or attached to me; from پرداختن

دروغ [3]

[3] دروغ میلوید tells a lie.

[4] *Munakezit* contradiction. Arabic.

[5] بعد after. Arabic.

[6] "صحت *sahhat* truth. Arabic.

[7] رفع *refa* removal. Arabic.

[8] خصومت litigation. Ar.

[9] بدست راندن

ظریفه

THE CUTTER CUT.

HAJAM [1], a man of diſtinction, poſſeſſed an elegant wife, young handſome, and of ſtriking beauty [2], but a volunteer [3] in depravity, and a rake at heart. Her fame ran through the whole city, and all the men were in

love

love [4] with her. Hajam devifed no bad remedy [5] for this evil, by retiring for a time, and removing his confort from her numerous followers. He then returned, and inftructed her to mark all that fhould approach her with a fharp inftrument [6], which fhe accordingly did, and the young men finding themfelves thus ftigmatized, united in a company of three and four, and furrounded her in public, and returned the mark fhe had given them, and fled in different directions. This difgrace was foon noifed abroad, and Hajam and his lady were obliged to convey themfelves away from the rage of the inhabitants.

NOTES.

NOTES.

[1] حجام ſaheb zunee jemal daſht, Jemal. Ar,

[2] حسن جراحت زدن

[3] راغب بفساو Ar.

[4] Aſhuk meſhudend. Aſhuk. Ar.

[5] Aajiz neſhudé, not weak. Aajiz. Arabic.

[6] الت قطع Arabic,

This ſtory has ſome reſemblance to the levelling Cobler of Meſſina, who, actuated by the ſpirit of Tarquin, cut off the grandees of his city, as the proud tyrant did the heads of the tall poppies of his garden. In the Oxford Magazine for 1768, No. I. p. 26. it is ſaid the cobler uſed a blunderbuſs, but

the

tradition is, that he gave his fatal ſtabs with one of his own cutting inſtruments.

نقلت

THE FISHERMAN AND THE CAVALIER.

It is ſaid [1], that whilſt a fiſherman [2] was at the ſea ſide following his occupation, a man on horſeback [3] came up to him, and entered familiarly into converſation, aſking a variety of queſtions. What are you all alone here? have you no companions? Tell me; I wiſh to know. The fiſherman ſaid, There are three or four of us. Then

the

the cavalier wanted to be informed how much fiſh he caught in a day.—Why, replied the fiſherman, ſixty or ſeventy, and, with a Godſend, a hundred. And pray to whom does the ſea belong [4]? Why to the bay, to be ſure, ſaid the fiſherman. At that moment another horſeman came up and ſaluted [5] them. The cavalier that arrived firſt returns the compliment, and ſays, I am catching fiſh. O what a fool you are, ſaid the new comer.—There are three or four of us.—Land lubbers [6]! ſaid the ſecond cavalier.—We have caught ſeventy or eighty.—Bears in fiſhing nets, you mean!—The firſt could not ſtand this raillery, and rode off, whilſt the fiſherman called after him, To the bay [7], what a fool!

NOTES.

NOTES.

[1] اوروه اند They relate.

[2] Mahee geer, a fiſh-catcher.

[3] Suwar.

[4] Purſeed keh aub dureea ta kuja'ſt.

[5] Aſſelam aleekum. Arabic.

[6] Aubi ſuwaran, water horſemen, or bubbles.

لطیفہ

THE ELEPHANT MAGICIAN.

GHEREEZEE ſays, that once, in paſſing through a wild wilderneſs, I ſaw a ſingle elephant with a howdah [1] upon him. I was frightened, and climbed

up

up into a tree, and the elephant came and ſat under the very tree where I was, and, having let down his load, ſet off to feed [2]. Soon after a woman came out of the howdah, who appeared to me to be in want of aſſiſtance; I accordingly came down from the tree to converſe with her, and laughed and joked upon her being alone, and unprotected in ſuch a place. When ſhe told me, that the elephant I had ſeen was no elephant, but a magician [3] under that form, and her huſband; and that ſometimes he took the ſhape of a Juk or bird, and ſometimes of a ſerpent, when he turned land into ſea, and made the ſea dry land, levelled the trees of the wood, and planted the ocean with thick foreſts [4]. Whilſt I

was

loſt in wonder [5] and amazement, in liſtening to this tale of terror, the elephant ſuddenly re-appeared, and taking me up with his trunk [6], put me on the tree from which I had deſcended, and his wife in the howdah, and the howdah on his back, and trotted off, leaving me to meditate on my good fortune in eſcaping without a ſcratch [7].

NOTES.

[1] Ymaree. Arabic. Camel or elephant litter.

[2] Chereedun, to paſture, crop herbage.

[3] Saher, enchanter. Arabic.

[4] Beeſhé.

[5] Heeran mandum, remained aſtoniſhed. Heeran, Ar.

[6] Khur-

[6] Khurtuma feel, trunk of an elephant.

[7] Jawr koochuktureen, the leaſt injury. Jawr. Ar.

ظريفه

THE CHOICE.

A RICH man went one day into a market, where there were a hundred females for ſale. What multitudes of women are here, he ſaid; how rich in colour [1] are their fingers! what is the price [2] of this? pointing to a particular one, whoſe figure pleaſed him. The merchant ſays, One hundred dinars [3]. Then ſhe is mine, he cried, and

a handkerchief [4] to her, ſaying, Your lot [5] is that of one in a hundred.

NOTES.

[1] Gul kun anguſht kerdend. "Roſy-finger'd morn," in Milton, is from Homer. The Aſiatic women ſtain the tips of their fingers and nails with the pulverized leaves of a ſpecies of Lawſonia or Egyptian privet.

[2] Alwujud een cheeſt? What is this? Alwujud, the perſon. Arabic.

[3] Dinar, ducat.

[4] Azar khood beduſt dad, Put a veil or handkerchief into her hand. This is a proof of the cuſtom of throwing the handkerchief, if not by the Grand Signior, at leaſt by ſome of the inhabitants of the Eaſt.

[5] Faul

[5] Faal ſhuma yek ez ſad aſt.

لطیفہ

THE WITTY BEGGAR.

An importunate beggar [1] came to the gate of a rich lady [2] by the way-ſide [3], to beg. The anſwer was, that the lady was not at home. The beggar [4] ſays, I aſked for bread [5], and not for the Lady.

NOTES.

[1] Shehhes or Shehhaz. Ar.

[2] Shekhſee, certain rich perſon. Ar. Ghenee, rich. Ar.

[3] Tereek. Ar.

[4] Saeel.

[4] Saeel. Ar.

[5] Men parché nan ſual nemoodem, wa nemee khuahem beebee.

ظریفہ

THE CURE OF AN OBSTINATE DAUGHTER.

A LITTLE girl who was contracted [1] to a tall man, on the night of her intended nuptials [2] began to cry, and refuſed to be married, ſaying, ſhe was too impatient to be under the control of a huſband. This made a ſtop [3] in the pageant, when the mother ſeized the daughter and pouring cold water on her hand [4], in an inſtant made her

pa-

patient [5] and ſubmiſſive. The bride and bridegroom paſſed on in proceſſion, and the wedding was ſolemnized. Deſtinies [6], ſaid the daughter are different, and conditions vary. The ſin of impatience, they ſay [7], is waſhed away by water, or burnt out by fire; to me the former mode is the pleaſanteſt, and I rejoice that I am born under the fortunate ſtar of Aquarius [8].

NOTES.

[1] Beſhuher dadend, to a huſband they give, for was given; like the Orientaliſm in Luke, chap. xvi. ver. 9. δέξωνται ὑμᾶς, they may receive you, for you may be received.

[2] Urus, nuptials. Ar.

[3] Kerar, a pauſe. Ar.

[4] Muſht.

[4] Muſht. Muſht zen, a fiſt ſtriker, or boxer.

[5] Tehemmul. Ar.

[6] Kederee, a deſtiny. Ar.

[7] — — — Aliis ſub gurgite vaſto
Infectum eluitur ſcelus, aut exritur igni. Virg. Æn. vi. 741.

The doctrine of Plato in his Gorgias.

[8] دختر سعد اختر برج ابی

ظریفہ

THE PRESCRIPTION.

A certain man went to [1] a phyſician, and ſaid, The pain in my ſtomach is ſo violent [2] that I cannot bear it;

it[3]; prefcribe me a remedy. The phyfician afks, What have you been eating to-day? The anfwer was, A great deal of burnt bread. The phyfician fays, Get an eye-falve, which is a fovereign remedy for any defect[4] in that organ. The man replied, Eye-falve is no cure for a pain in the ftomach; what has the eye to do with the cholic, doctor[6]? The doctor anfwers, If your eye had feen diftinctly, you would never have eaten fo much burnt bread.

NOTES.

[1] Nezd, near unto.

[2] Beghayet, exceedingly.

[3] بيطاقتم I am powerlefs; a verb

formed from بي طاقت without power.

[4] Keſhem, a defect. Ar.

[5] Mereez, ſick, infirm. Ar.

[6] Hukeem, a phyſician. Ar.

BAGHDAD REPROVED.

A WAG was ſeen to bring as aſs to a place in Baghdad to be worſhipped. The people aſk what place [1] of worſhip [2] is this? The wit replies, If I had brought a horſe inſtead of an aſs, I alſo might have had a temple erected in Bagdad [3], where divine honours would have been paid me.

[1] Mehell.

NOTES.

[1] Mehell. Arabic.

[2] Sejdet. Arabic.

[3] Diz. In Baghdad, probably, divine honours were paid to famous horſes, in buildings ſet apart for their worſhip. The feſtival in honour of a horſe was held within an encloſure of walls, and thouſands were invited to aſſemble at ſunriſe, where the tribe of Zaſhalah held up, under a canopy of celeſtial ſigns, the ſaddle, with the name of the family, and owner of the horſe. See the Pedigree of a Horſe, in "Oriental Fragments," p. 30. London 1809. and the prayer uſed on the occaſion.

SADI

ظریفه

SADI AT TEBRIS.

Sheikh Sadi being by accident [1] in a bath [2] at Tebris, and in converſation with the men of the place, they aſked him, Whence do you come? The ſheikh anſwered, From the pure ſoil of Shiraz. In what corner [3] of our city of Shirazean, ſay theſe friends, are the greater dogs [4] lodged? In the ſame corner where the leſſer dogs are at Tebrizean [5].

NOTES.

NOTES.

[1] Ittifak, chance. Arab.

[2] Hummam. Ar. There are twelve public baths at Tebris; the Hummam Khan, with a doom, which is the largeſt, has ſtood the ſhock of the earthquake. See Morier's Travels, p. 278, 279.

[3] طرف

[4] Sug. Dogs were houſed in cities of the Eaſt at their maſter's doors. See Olivier's Travels, 6 vols. octavo, in French. Morier tells us, that the Perſians ſaid of the Ruſſians, They fear like dogs; we have every thing better than they: they will never come again. P. 276.

[5] At Tebris was a copper coinage of feluſes and kaſbekis. Obverſe, a riſing

ſun,

ſun, behind a lion, on the reverſe

فلوس تبريس

And alſo at Khodabend and Iſpahan, which coins are well known, thoſe of Derbent and Caſciani, Alder ſays, he never ſaw. Muſeum Borgianum, p. 170, Romæ 1782, where ſee an engraving of a felus, or obolus of Tebris.

ظريف

ANTICIPATION.

A Master ſent a ſervant to market to buy figs, grapes, pomegranates, and dates, with orders to come back immediately. The ſervant ſets out, and proceeds

proceeds very leiſurely: the maſter waits with impatience and anxiety [1], till he ſhall bring the figs and grapes; and when he was returned, began to beat [2] and abuſe him; ſaying, What a time is it ſince I ſent thee, thou vagabond; thou ſhould'ſt have done the buſineſs long ago, and been here again before this time; and now your maſter is ſick, and wants you for ſomething elſe. Go this minute for a phyſician. The boy went, and brought a phyſician, and other perſons with him. The maſter aſks, Who are all theſe? What are they brought for? The boy anſwers, When you beat me to-day, you ſaid, Do all I tell you, and think on what I want, and for what I ſend you. And now I have brought the phy-

phyſician to cure you, and a muſician[3], that, in caſe you recover your health[4], you may have ſome one to ſing[5], and play to you; I have brought alſo a performer of funerals, in caſe you die; and one to waſh you[6], and lay you out, and a mourner to weep[7] over you, whilſt another is embalming[8] you. I have brought alſo the public crier[9] to pray[10] over your bier, the ſexton to dig your grave, and a poet to ſing your happy[11] end[12] at the head of your monument; and a cake[13], and a ſweet cane be ſerved up in a fair place to thoſe who ſhall attend your funeral.

NOTES.

NOTES.

[1] Intyzar. Arabic.

[2] Lett azeem kerd, wa dufhnam bifeear dadeh. Lett azeem, blow great. Arabic.

[3] Mutribee. Arabic.

[4] Sehhet صحت Ar.

[5] Neghmet faz. Ar. Perf.

[6] Ghefal, Ar.

[7] Nawih, Arabic.

[8] Teghreet, Arabic.

[9] Muezzin, Arabic.

[10] Selat, Arabic.

[11] Khetm end, Arabic.

[12] Kuran, happy. Arabic.

[13] Helwa, a honey-cake, Arabic.

[14] Pez, fweet cane, Perfian.

لطيفه

لطيفه

THE DREAM.

Haroun Arraſheed [1] dreamed that his teeth chattered and fell out of his mouth, and called to his interpreter [2] to explain what it foreboded. The interpreter ſaid, Long may the Commander of the faithful and his deſcendants [3] live! A greater than thou has died, and after thee no commander of the faithful ſhall remain. Upon which Haroun ordered him a hundred ſtrokes upon the ſoles of his feet, for his great folly in ſuppoſing that the Commander of the faithful ſhould ever die, and

ſpeak-

ſpeaking, ſays he, ſuch a word in my preſence; for, when the vallies [4] ſhall be no more, then ſhall there be an end of me. What could he get by ſuch a ſpeech! He then ordered another interpreter to be called, to whom he related his dream, and required an explanation of it. The freſhneſs of the vallies ſaid the prophet, are a proof that the life of the Commander of the faithful ſhall flouriſh like them, and ſweet and unimbittered ſhall it be. The Commander of the faithful then ordered him a preſent [5] of a hundred dinars, becauſe, although the meaning of the interpreters might be one and the ſame, yet it was very differently expreſſed [6].

NOTES.

[1] Haroun Arrafheed, the fifth khalif of the houfe of Al Abbas. A. H. 170, A. D. 786.

[2] Muabber, interpreter of dreams. Arabic.

[3] Akarib. Ar.

[4] Ukur. A.

[5] Inaam. A.

[6] Tefawut. A.

ظريفه

ظريفه

THE MISTAKE.

A BABYLONIAN, in ſearch of a ſtrayed aſs in a caravan, took another man's, and loaded him. The maſter of the aſs coming up, and ſeeing his beaſt loaded, ſeized him by the neck, and began[1] to cry out[2], and make a diſturbance. The people aſk the Babylonian, Is your aſs male or female? Male, he ſays. But this is not male. Then ſays the Babylonian, My aſs is male, and no male; but I know him to be mine by the folds in his neck[3]. Oh! ſay they, every aſs has not folds

in his neck. True, ſays the man of Yrak, neither have you; but I'll have my aſs again in ſpite of your jokes. Upon which he unloaded the beaſt, and led him away.

NOTES.

[1] Aghaz, a beginning. Ar.

[2] Ghawga, a cry. Ar. and Perſ.

[3] گردن The folds in the neck were ſometimes in the Magneſian aſſes, as many as nine. Callimachus tells us, he had one with nine—

"ἐννεάμυχλος ὄνος,"

to which the tranſlator has added one, cum decem plicis. Fragments by Erneſti, 1761.—Fr. clxxx.

ظريفة

THE RETORT PRINCELY.

A VIZEER[1] ſaid one day to the Khalif[2], when the commander of the faithful was in a good humour, The Khaliphat is departing from you, and a prince[3] with the head of a bear, and a hog, ſhall reign[4] in your ſtead. The Khalif replied, For the preſent, however, I have an aſs for a miniſter, who dares not ſay nay[5] to my orders.

NOTES.

[1] Vizeer. Arabic.

[2] Khalif. Ar. A title adopted by Abubeker, ſucceſſor of Mohammed, to which was added Emir ul Moumenin, by Khalif Omar, who ſucceeded Abubeker, A. H. 632. Their empire, or the empire of the Khalifs of different families remained from 622 to 1538, when the laſt of the houſe of Abbas was taken and put to death by Selim Emperor of the Turks.

[3] Hakeem. Ar.

[4] Buhlul. Ar.

[5] Mabaſh, μὴ γένοιτο, forbid it.

N. B. Hog is Khug, with the guttural ſoftened, as in Humus, ground, from

from χυμὸς, Greek. A boar was the creſt of the York family.

The cat, the rat, and Lovel the dog,
Rule all England under a hog.

Verſes on Richard III.

نکته

THE CRUEL HUSBAND.

A WOMAN, neither handſome, nor of ſweet temper, being ill, ſays to her huſband, If I die you cannot wiſh to live, or deſire to ſtay without me. The huſband ſays, Though you ſhould not die, yet [1] ſhall I not wiſh to live.

NOTES.

Nukté means a quaint conceit, or nice diſtinction.

[1] Wa illa. Ar.

[1] نکته

EDUCATION OF A PRINCE.

Six perſons, of different talents, were wanted for the education [1] of a Prince: A learned ſtateſman, an excellent ſecretary and penman [2], a melliſluous poet, an aſtrologer [3] of pure faith [4], a facetious companion [5] of general knowledge, and a ſkilful phyſician.

NOTES.

[1] Terbeet. Ar.

[2] Dibeer raft kulum.

[3] Munejjeem. Ar.

[4] اعتقاد Ar.

[5] Nedeem.

[6] جامع

واقعه

AN EXTRAORDINARY EVENT.

One day David, a prophet, Peace be with him, was ſitting in a monaſtery [2], when Azraeel [3], the Angel of Death, to whom be peace, came and appeared unto David; and as ſoon as

David

David ſaw him, O my brother[4], he ſaid, for what art thou come? and the Angel ſaid, For thy ſoul, and quickly[5]. David ſays, Thou didſt promiſe that I ſhould hear from thee before my death. The Angel adds, I have it from the Prophets[6] of Heaven. David aſks, What is the meſſage, and the nature of it, for I know it not. Then ſaid the Angel, You ſhall grow old, which is the firſt ſign of death; ſecondly, you ſhall be reduced to ſkin and bone, your cheek emaciated, your body weak[7], your back bent, your limbs[8] ſhall be white, and palſied with grief and vexation, the joints[9] of your neck ſtiff with pain, your eyes dim with weeping, and your appetite[10] loſt and gone, your teeth ſhall fall out, and your

friends

friends die before you. When David heard these words of the heavenly orator, he resigned his whole body and soul to the sentence [11] of divine ordination, and died [12].

NOTES.

[1] Wakooa, Ar.

[2] Sawma, Ar.

[3] Azrail malak al maut. Malay Dictionary, Marsden.

[4] Akhee, Ar.

[5] Kebez, Ar.

[6] Resullan, Ar.

[7] Zacef, Ar.

[8] Iaza, Ar.

[9] Mefasyl, Ar.

[10] Asshtiha, Ar.

[11] Bekeza, Ar.

[12] Ja-

[12] Jaoon, Ar.

پند

ADMONITION.

THE FIVE GEMS.

On the banks of the Euphrates re-
fided [1] five noble perſonages, and each
had his enemy and opponent. The
firſt perſonage was Science [2], and the
enemy of Science was Arrogance [3].
The ſecond was Liberality [4], and the
enemy of Liberality was Avarice [5].
The third was Good Senſe [6], and the
enemy of Good Senſe was Folly [7]. The
fourth was Patience [8], and the enemy
of

of Patience was Eager Desire [9]. The fifth was Truth, and the enemy of Truth was Falsehood.

NOTES.

[1] Awee, Arabic.
[2] Ilm, Ar.
[3] Tekubber, Ar.
[4] Sekhawat, Ar.
[5] Mesaket, Ar.
[6] Akl, Ar.
[7] Hemaket, Ar.
[8] Sebr, Ar.
[9] حرص Ar.

خريف

THE MAN IN THE MOON.

One day Sheblee was ſtrolling in the market-place at Baghdad whilſt a girl was gazing at the Man in the Moon, and he ſays to her, What are you looking at? She ſays, What are you obſerving? He anſwers, I am half in love:—and I half intoxicated. Pray, ſays Sheblee, what wine is this you have here? and for whom is all this meat? The girl replies, It is for purification [1] by the Prieſt in the Temple at twilight [2], for the uſe of the Deity. For the uſe of the Prieſt [3] you mean,

ſaid Sheblee; wine is the food of the ſoul, or life; and God is not the ſoul, but the Author of it.

NOTES.

[1] طهور Ar.

[2] Seher, Ar.

[3] Mulla, Ar.

لطیفہ

PRECEDENCE.

HELALEE the poet, was one day ſitting in company [1], when Nerkis, a thread-bare [2] ſpouter, came into the room, and ſat above him. Helalee aſked Nerkis how he could be ſo rude

as

as to ſit above him. Nerkis ſaid, You had ſo much the air and figure of a decrepit old woman [3], that I could not help taking precedence of you. Sir, ſaid Helalee, my name is Helal [4], the new moon, and I bear his [5] likeneſs on my brow; and my ſervant's name is Helal. And he is, of courſe, below his Maſter, ſays Nerkis. And Nerkis, ſaid Helal, or Narciſs, is the name of a girl, and a girl is confeſſedly a boy's inferior. How, adds Nerkis, can I be called a girl, when the firſt ſyllable of my name is male? And you richly deſerve the laſt, ſays Helal, that is, Kis, to be beat and pounded in a mortar, which would afford an excellent paſtime [6] to the whole company.

NOTES.

NOTES.

[1] Mejlis. Arabic.

[2] Hemed, decayed, worn out. Ar.

[3] Himmet, Ar. feminine of Him.

[4] Helal abru, with eyes arched like the new moon.

[5] The moon is maſculine. See in Fragments of Oriental Literature, p. 115. 1807. Motanabbi's diſtich in Arabic.

[6] Teman mejlis khoſh wekt geſht. N. B. The Engliſh word Jeſt is from گشت in Perſian, and not from Geſticulor, in Johnſon, or Geſta Romanorum. The above dialogue, or punning match, is like one between Alexander Nequam, Miraculum ingenii, a canon of Exeter, and, it is ſaid, of Glouceſter,

and afterwards abbot of St. Maries in Cirenceſter, in the reign of King John. He was born at St. Alban's, and applied to the abbot for admiſſion to his monaſtery—Si vis veniam.——The abbot anſwered, Si bonus ſis, venias, ſi nequam, nequaquam. To avoid puns on his name he changed it to Neckam. In his conteſt with Philip Repingdon, Biſhop of Lincoln, who ſent him a Latin long and ſhort verſe—

Et niger et nequam, cum ſis cognomine Nequam,
Nigrior eſſe potes, nequior eſſe nequis.

To which Neckam anſwered, in the ſtyle of Helalee, ſyllabically:

Phi nota fætoris, lippus malus omnibus horis,
Phi malus et lippus, totus malus ergo Philippus.

Vid. Fabricii, Bibliothec. Græca, edit. ult. vol. i. p. 88. de Phi et Πῦ.

ظريفه

The Devil, it is ſaid, came where Pharaoh was ſitting with a bunch of grapes in his hand, and devouring them greedily. When Pharaoh ſaw the Devil, he ſaid to him, Nobody can cauſe theſe grapes to become pearls [1]. The Devil in an inſtant changed the grapes into pearls. Upon which Pharaoh ex-

preſſed great aſtoniſhment, and cried, O miraculous power! thou can'ſt do what no man can. The Devil ſtruck Pharaoh a blow on the throat, and ſaid, To me, as prince of all power, belongs the art of performing what others can't do, to which you are fool enough to make divine pretenſions [2].

NOTES.

[1] Murwareed.

[2] دعوي pretenſion.

لطيفه

A Blind man in a dark night had a lamp in his hand and a pot on his ſhoulder [1], when ſome one aſked him of what

what uſe a lanthorn was to him, who could not diſtinguiſh light from darkneſs. The blind man ſmiled, and ſaid, The uſe of a lamp is not only to him that holds it, but alſo for any mad [2] fellow near me, that could poſſibly run againſt me, and break my pot.

NOTES.

[1] Sabooee ber dooſh daſht. Sabooee, Ar.

[2] Kurdilan, Ar. Perſ.

ظریفہ

Mahman was one day in the houſe of a derviſe, which was ſo beautifully adorned with fruits and flowers, and ſo full of ſweet ſounds from inviſible inſtruments, that he thought himſelf inchanted, and was cautious how he pronounced the name of God, or his Prophet, leſt he ſhould break the charm, and the roof [1] fall on his head.

NOTES.

In Sidney's Letters there is ſome-thing very like this told of a lady, who finding herſelf in a very beautiful place near Rome, was alarmed, leſt any

any of the company ſhould pronounce the word Jeſus, and diſſolve the inchantment.

[3] Ke ſekf ber ſer eftad. Sekf, A.

ظریف

MAZAHAKEE came into my garden yeſterday, and I gave him ſome grapes. O Sir, ſaid he, this is a real kindneſs [1], to give me your fine grapes, of which you might make wine, and that gratis. O, ſaid I, you miſtake, my grapes [2] are wine [3] ready made.

NOTES.

[1] Ihſan, Ar.

[2] Engoor men ſheeré aſt.

[3] Sheeré

[3] Sheeré. N. B. The Spaniſh wines Xeres and Seges are wines with Perſian names—Segee سگی—Sheeré شیره Xeres, Sherry.

پسند

Berzakan ſaid, Is there any thing more valuable than theſe three things, youth, age, and health without medicine? Yes; an intelligent mind [1]. By no means, ſaid Berzakan, unleſs to the fourth [2] you add the third.

NOTES.

[1] Meht, Arabic.

[2] Mehta jan, ſound mind in a ſound body; which makes Juvenal's

'Mens

‘ Mens ſana in corpore ſano.’

FIGURATIVE LANGUAGE.

One ſaid to a Courtezan, [1] It is well known, that you made a voyage of pleaſure with Sheikh Sadee of Shiraz. She anſwered, Alas! in [2] that whirlpool a thouſand ſhips go down, and not a plank of them is to be ſeen on the ſhore.

NOTES.

[1] Maloom ſhud ke ber too Sheikh Sadee Shirazee hem guzer kerdé and.

[2] Direegha der een wertet kiſhtee furud ſhud hezar, ke neſhud tekhté ber kinar.

واقوع

واقوع

THE TALISMAN.

A very beautiful woman [1] of Samarcand [2] being ſick [3], her huſband ran all over the city in ſearch of a phyſician, of which there were many in the place. The huſband poſſeſſed a Taliſman [4], on rubbing which a Jin, or Demon appeared, who aſked him what he wanted, and ſaid, I am the ſlave of that magical image you poſſeſs [5], and you need only iſſue your commands, and they ſhall be obeyed. Tell me, ſaid the huſband, if the phyſician, at whoſe door I ſtand, can cure

my

my wife. The Jin [6] anſwered, Look, and judge for thyſelf. The huſband turned his head, and ſaw innumerable ghoſts [7] flitting [8] before the door of the phyſician. Alarmed at ſo unpromiſing an appearance, he paſſed on to a ſecond, and a third medical door, with no better hopes of confidence. At length he arrived at a fourth, where there were only two ghoſts, and they little children; upon which he went boldly into the houſe and told his wife's caſe, and was on the point of taking the phyſician home with him, when he heard from his own mouth that he had been but two days in Samarcand, and had had but two patients, and they were two ſmall girls: upon which the huſband returned home in deſpair,

and

and found his wife unexpectedly [9] recovered.

NOTES.

[1] زن که بخوبي حسن وجمال

[2] A city of the province Mawer'an-'nahr, or beyond the river (Oxus), taken by Jenghis Khan in 617 A. H. and inhabited by Tamerlane A. H. 771.

[3] بيمار شد

[4] طلسم A.

[5] داري P.

[6] جن Ar. ديو P.

[7] خيالات A.

[8] تفرش كردن A. P.

[9] الي الفور A. quickly.

نقل

ORIGIN OF A TAX.

THE Jews of Conſtantinople diſputing with the Turks on the ſubject of Paradiſe [1], contended for the ſole right of admiſſion into the Garden of Eden [2]. And pray, ſaid the Turks, where ſhall we be placed? The Jews did not dare ſay, that the Turks were to be entirely excluded [3], but that they ſhould be on an eminence, without the walls, commanding a view of the interior [4]. This made ſome noiſe, and came to the ears of the Grand Vizir, who ſaid, If we are to be without,

we ſhall want tents [5], and it is but fair and right that they ſhould furniſh them. Since that time the Jews of Conſtantinople have been taxed over and above the cuſtomary impoſitions, to provide tents for the Grand Signior.

NOTES.

[1] ابواب الجنت Abwab al Jennet, See The Gate of Paradiſe—a thin folio.

[2] Jenneti Aden.

[3] Mehroom, Ar.

[4] Meeana ſeraee.

[5] Kheeam خيام

واقوع

واقوع

It is ſaid, that as a Prophet [1] was travelling [2] on the road, three perſons in company came unexpectedly on a treaſure of two javelins [3] of gold; Upon which the Prophet obſerved, Riches are a ſnare to the unwary, and the gold of this world is deſtruction [4] to all that ſeek it. One of the men left the other two to go to the city and buy proviſions, and as he went, bethought himſelf, that by poiſoning [5] the bread, he ſhould get the whole treaſure for his ſingle ſhare. He accordingly executed his deſign. The other two ſaid, whilſt he was abſent,

Let

Let us kill him when he comes back, and divide the gold between us. And on his return they put him to death, and ate the poiſoned bread he had brought, and expired. And when the Prophet came up with them, he found all the three bodies lying on the ground dead [6], and a melancholy inſtance of the truth of his own remark.

NOTES.

[1] مہتر عیسی Muhter Eſa. An anecdote of Our Lord current in the Eaſt.

[2] Beraé meeruft.

[3] Khyſhti zer.

[4] ہلاک helak. Ar.

[5] Ké hem doora zeher dehem ta hem doo khyſhti mara baſhed.

[6] Her ſé tenra merdé deed.

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ERRATUM.

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